HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.

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JOSEPH HORACE KIMBALL, Editor.

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SLAVERY.

British Sentiment.

We know not how we can more interest our readers this week, than by giving large extracts from late British publications, going to show the sentiments of the great mass of mind in England and Scotland on the subject of slavery. It is important for us to know the opinions of Christians across the water. We are here struggling against the power of 'lords temporal and spiritual,' buffeting the denunciations of the church, and the condemnatory resolutions of legislatures, and we look with much interest to the movements of British Christians and philanthropists. Their personal interest are not so closely involved in the abominations of slave-holding. They have already passed through similar scenes of opposition and trial. They can, of course, act more impartially, and with fuller sympathy. That the abolitionists in this country are supported by British Christians, there can be no doubt.

At the meeting of the Baptist Union, among other resolutions, the following, moved by Rev. J. Howard Hinton, author of several religious works of high character, were adopted.

"*Resolved*, That this meeting presents its Christian acknowledgments for the kindness shown to its deputation by the churches in America—both those of other denominations and those of our own—especially those meeting in the Triennial Convention of Baptist churches. That it holds in high admiration their munificent and well-sustained exertions for the dissemination of the gospel, and for the education of Christian ministers and missionaries; and most cordially rejoicing in the large bestowment of the Divine blessing upon their widely extended labors, it receives with pleasure the kind invitation to continued intercourse addressed to them by their transatlantic brethren.

"That whilst this meeting records with gratitude to Almighty God the fact, that many hundreds of Baptist pastors and churches have entered their solemn protest against slavery, yet it cannot but refer with deep regret to the wide and dreadful prevalence of the system in America, and cannot but regard the repeal of all such laws as do in any way enforce or protect it, as an object of the greatest importance, demanding the vigorous exertions of all Christian pastors and churches, and their earnest perseverance in the use of those means which wisdom and piety may suggest for the immediate and universal extinction of an evil so disgraceful to any people possessing the Word of God. With increased solicitude does this meeting press this painful subject, inasmuch as it appears, that even pastors and members of churches are the possessors of slaves, many of whom are their own brethren in the Lord,—thus themselves inflicting upon those who are united with them in the same ordinances of the gospel, those cruel wrongs which are inseparable from a state of slavery, and incompatible with the maintainance of Christian fellowship.

"That this meeting refers with regret to the deep-rooted prejudice which so extensively prevails in America, against free persons of color, by which many and grievous injuries are inflicted upon them: amongst these, more especially does it refer to that law which is understood to prevail in one or more of the states, which prohibits any one from teaching "any person of color, slave or free, to read or write,"—a law directly opposed to every feeling of humanity, and to every principle of the Gospel, it therefore entreats the ministers and churches of Christ, in whom is neither "Jew nor Greek, barbarian nor Scythian, bond nor free," to cast from them such ungenerous and unholy prejudice, and to put the enslaved people in possession of their social rights, in the seats of learning, the fellowship of citizens, and the sanctuaries of the Most High.

"That this meeting refers with confidence to the great experiment of emancipation in the colonial dependencies of the British empire, from which have proceeded many and great benefits; and expresses its conviction, that whatever evils have arisen, have sprung, not from the liberty that has been given, but from the restrictions by which it was accompanied.

"That this meeting, convinced of the paramount importance of the objects to which these resolutions relate, most earnestly, most respectfully, most affectionately and most solemnly requests that large and influential section of the Christian church, the Baptists in the United States of America, whose churches contain (it is computed) more than 600,000 members, and whose rise and progress from the days of Roger Williams display so much of the grace and power of the Redeemer—by their sense of equity, by their love of liberty, and by their hope of salvation, to rouse themselves to the great but plain duty of securing first the rights of their oppressed and degraded fellow-subjects, and then of withholding no effort from the general cause of humanity and freedom, until the jubilee of universal emancipation is proclaimed."

These resolutions are to be forwarded to the triennial convention of Baptists in the United States. At a meeting of the Leicester Baptist Association on June 13, the following resolutions were adopted:

Resolved, "1. That we feel ourselves called upon by circumstances connected with the recent measures of the Baptist union of London, emphatically to declare our solemn and deliberate conviction that the system of slavery is utterly and irreconcilably at variance with the religion of Christ; and, consequently, that all who profess and call themselves Christians, and yet continue to participate in that awful system, are maintaining a conduct just as opposite to the sacred dictates and the benign influences of the gospel, as is darkness to light.

"2. That in this convention, while on the one hand we remember with gratitude the distinguished part which our denomination has taken in the overthrow of slavery throughout the British dominions, we cannot but feel on the other hand the deepest sorrow and humiliation to learn from the official report of the American Churches, that they have not only taken no clear and decided stand, as a religious body, against the crying evils of American slavery, but that their "southern brethren are generally, both ministers and people, slaveholders." And that this fact is alleged by their General Board, in justification of their declining to listen to the affectionate and faithful remonstrance of our London ministers in December, 1833—because such interference would be regarded by their slaveholding brethren as an impeachment of their Christian character; and we are yet more grieved by their invidious and anti-Christian exclusion of all colored persons from communion with whites at the table of the Lord, and by consequence, from Christian fellowship generally.

"3. That so long as such shall continue to be the position deliberately maintained by the American Baptists, in reference to slavery—such their avowed estimate of its relation to Christian character—and such their determination to submit to no remonstrances on the subject—so long shall we feel it to be our corresponding and imperious duty, sorrowfully but firmly, to decline any fraternal union with them, either by sending address or deputation to their body, or by giving to their deputation expected at our impending public meeting, any other reception than that dictated by Christian courtesy and English hospitality, accompanied, however, by affectionate expostulation, and by our fervent prayer that it may speedily please our Heavenly Father to show them 'a more excellent way.' (Signed.)

WILLIAM BROCK, Chairman.

The London Patriot, the leading Journal among the Congregational churches, and edited by JOSIAH CONDER, has assumed high anti-slavery ground [illegible] pen of the editor.

"The churches of the Baptist denomination in this country are, we rejoice to find, taking the proper measures to prevent any misconception of their sentiments as to the immorality and guilt of slaveholding and man-stealing. In Wiltshire, Gloucestershire, Yorkshire, and Lancashire, meetings of the Associated Ministers have been held, for the purpose of testifying against the conduct of those churches in America which tolerate and sanction the slave system. The disclosures made in the Report of the Deputation as to the state of things among the Baptists in America, have rendered some public demonstration of this kind an imperative duty. Whether Drs. Cox and Hoby acted discreetly, or otherwise, is matter of opinion, with which we do not wish to intermeddle; but now that they have published their book, the Baptists being put in possession of facts, of which they were not before fully cognizant, are laid under a new and solemn responsibility, which requires them to give a decided expression to their sentiments. They are called upon to declare whether they are satisfied, or the contrary, not with the conduct of their deputation, so much as with what they report as to the state of things among their American brethren. The measure of approbation or blame due to the manner in which those gentlemen discharged their mission, is really, we must take the liberty to say, a matter of comparatively small importance, which ought not, for a moment to divert the attention of the religious public from the awful fact of American slavery, as upheld by christian pastors and members of voluntary churches. Yes; this is the peculiar aggravation of the system as it exists in the United States, that it is the *sin of the church*—the buyers and sellers of human flesh are found within its sacred precincts; the price of blood is brought into the treasury of the temple. The lash is wielded there, not merely by the brutal slave-driver of a plantation, but by Rev. slave-owners and most *religious* domestic tyrants, with whom flogging would seem to be a branch of pastoral discipline. Conduct which would lead to the expulsion of a member of a Baptist church even in Jamaica, is practised by pastors of Baptist churches in America; while such ministers of Christ as Knibb, and Burchell, and Taylor, who found themselves supported by the prayers and sympathies of British christians, under the persecution sustained from Colonial Church Unionists, would, in America, find themselves in collision with Baptist churches and their pastors, and at issue with the very parties from whom they might expect countenance in combatting the evils of slavery.

"Can, then, the Baptist churches of this country remain silent, now that these facts are brought under their immediate attention, without treachery to the cause in which they have hitherto stood foremost—without unfaithfulness to their American brethren—without a compromise of their religious consistency? Now is the time for all denominations of British christians to lift up their voice against this 'abomination that maketh desolate, standing in the holy place'—slavery within the church. The sin is the sin of our brethren; and the honor and truth of our common faith are implicated in the struggle between light and darkness, the gospel and 'institutions' opposed to the gospel, which is now going forward on the wide arena of the American Republic. Let Congregationalists, Baptists Wesleyans, Friends, ay, and Episcopalians, unite in a solemn, faithful, and affectionate remonstrance with the American Churches: and this appeal, coming in aid of the better feelings which have already been awakened by the efforts of the noble band of abolitionists in America, cannot fail to communicate an impulse that shall be felt even within the walls of Congress."

Discussion between George Thompson and Rev. R. J. Breckinridge.

This discussion continued five evenings. We should be glad to lay the whole before our readers, but the narrow limits of our paper will not permit it. As to the result, it is such as we could most desire. Mr. Thompson's triumph over the sophistry, apologies, and glaring misstatements of Mr. Breckinridge is complete. The temper, too, which he manifested throughout was highly honorable, and signally opposed to the captiousness and irritability of our countryman, who, we are sorry to say, sometimes lost the spirit both of the gentleman and the christian. In order to show the opinion of the British public concerning this discussion, we quote the following extracts:

The London Patriot, of June 20, has the following:—

"American Slavery! The more this is discussed, the more odious does it become in the estimation of all those who fairly enter upon the subject. What a mass of disgusting facts, of appalling evidence, to prove the direct iniquity of the slaveholding states and the criminal acquiescence of the remainder, and especially of the Federal Government! If there were not an implied, nay, in some instances, an avowed compact between all these parties, to allow some of them to hold two millions and a half of human beings in degrading bondage, the vile system would destroy itself. Work after work is continually issuing from the press, discussing the moral and social condition of the United States; and however their authors differ in their political views, or in their intellectual temperament—whether ultras or liberals—whether philosophical or clerical—the monstrous abominations of slavery [illegible] between the Rev. Mr. Breckinridge and Mr. George Thompson; but as far as the discussion has yet proceeded, and has reached us, the *facts and conclusions of Mr. Thompson remain unshaken*. Notwithstanding the multitudes that are abolitionists, without forming themselves into a confederacy, as well as the thousands who have assumed the name, and are organized into a distinct body, *slavery is the national sin of America*. It is, in fact, the sin of every state that does not lift up its voice, or which refuses to protest against it. Look at the Capital, the seat of the Federal Government. What a satire does it exhibit on the freedom, independence, and the rights of man!"

The same paper of June 22, has the following:—

"The two main points upon which Mr. Breckinridge and Mr. George Thompson seem to be at issue, are, first, whether slaveholding in America is a national sin, or the sin only of certain states or sections of the nation; and, secondly, whether the abolitionists have taken the most discreet and legitimate way to accomplish their object."

In regard to these, the editor says, whatever may be true of the States,

"The sin of American Slave-trading lies, however, at the very door of the American government. So long as a slave market exists in the Federal capital, that Algiers of the free republic, and Congress licenses the monstrous wickedness within the immediate domain of the supreme authority of the republic, a brand of infamy must attach to the very name of America. Such was the view which president Jefferson took of the national sin, when he used those memorable words, 'I tremble for my country, when I reflect that God is just, and that his justice will not sleep forever."

"As to the other question—whether the American Abolitionists have acted prudently or not—all we shall say at present is, that we have never yet seen the vague charges brought against them supported by satisfactory evidence. Thomas Clarkson, Granville Sharpe, and William Wilberforce, had to encounter not less malignant aspersion and bitter resentment from their countrymen, than Garrison, Tappan, Cox and Jay, have been pursued with by their American brethren."

"Slavery in America," a new publication just issued under the editorial charge of Rev. Thomas Price, one of the most influential Baptist clergymen in the kingdom, holds the following language:

"An important and deeply interesting discussion on the subject of American slavery, has recently taken place in Glasgow, between Mr. George Thompson, the intrepid and able champion of the negro race, and the Rev. R. J. Breckinridge, an American Presbyterian minister. * * *

At present we have only space to express our admiration of the pre-eminent ability and entire self-command which Mr. Thompson displayed, throughout the discussion, and to tender him our thanks for the large mass of valuable information with which he has supplied the public. Never was a cause more triumphantly defended, nor the sophistries and evasions of an acute and merciless opponent more completely exposed. It would afford us pleasure to be able to record our approbation of the spirit in which Mr. Breckinridge conducted his part of the discussion. But truth compels us to say, that we have been grieved and disgusted at the rancorous hostility towards his opponent, which his speeches betray. He evidently sought to destroy the public reputation of Mr. Thompson, rather than to exhibit the real character of American slavery. No opportunity was lost of aiming a mortal blow at the character of one whose intrepid, disinterested, and successful exertions, in behalf of suffering humanity, entitle him to the respect of every virtuous mind. It is humiliating to see a christian minister, more especially one who appears amongst us as a representative of a highly respectable and religious body in America, so completely surrendered to the influence of a bad passion. Our own impression in reading the report of the discussion has been, that Mr. Breckinridge must have brought to this country feelings of deep mortification, arising from Mr. Thompson's successful exposure of the delusive and wicked nature of the colonization scheme; and that his spleen mastered his judgment, and vented itself in a manner discreditable to his character, both as a gentleman and a christian. The result of the discussion may be inferred from the following extract from a note addressed to Mr. Thompson, by one of the most respectable ministers in Scotland, who had been present during the debate: "My dear Sir—How are you? Glad and grateful, I dare say. God has given you and your cause, victory and triumph. Poor Breckinridge! What a crushed man!"

Tumult--Slave Case.

BURLINGTON, N. J.—About seventeen years ago, a mulatto arrived in the vicinity of Burlington, who called himself "Severn Martin." He soon obtained employment, was industrious, and married a colored wife, by whom he had one child, who is now alive. He worked (as we are informed) for several years under Mr. Emily, a brick-maker near Bordentown. During this period his wife died—and he married another, also a colored woman, now living, and by whom he has no children. By a course of industry and frugality, he saved from four hundred to five hundred dollars, and had purchased a small piece of ground and a cottage, at Three Tuns village, Mansfield township, Burlington [illegible] well with Severn Martin—when, unhappily for him, a man who had known him in Virginia, found him out, and informed his old master of his "whereabouts." His old master then wended his way to New Jersey found the report correct, and in due form of law, made a claim upon Severn Martin, under his old name of "Negro Sam."

The proprietor of Severn Martin, *alias*, Negro Sam, is a gentleman of high respectability in the State of Virginia, "Colonel William Christian." He brought a letter of introduction from Mr. Wise, a member of Congress from that state, to Mr. Ingersoll of this city. Colonel C. stated that he had purchased Sam, not so much from a motive of requiring his services, but because Sam had married a female slave on his estate, by whom he had eight children—and his old wife and family were there now. He paid four hundred and fifty dollars for Sam, but had received very little advantage from his labor, as the said Sam soon after ran away. The reason of his leaving was not on account of hard work or ill usage, but because he was jealous of his wife—as he (Colonel Christian) had every reason to believe, without any just grounds.

The circumstances as we have detailed them, now became matters of public notoriety; and as Severn Martin, alias Negro Sam, had conducted himself well, great excitement prevailed.

On Saturday last, the case was heard in the Mayor's Court, before his honor, John Larzalere, Mayor of this city. The particulars were investigated in the most impartial manner—the Mayor postponing the court at one stage of the proceedings, for two hours, to enable Sam's friend to bring forward some papers in his favor. An old paper was accordingly produced, but it had no bearing whatever upon the question. Two witnesses appeared who swore to Sam, and he was farther identified by two large natural white marks on his body; there was a third mark, which he admitted without examination. Colonel Christian, addressing him, said "Sam, you know I never abused you—that you were never ill-treated in my employ but made comfortable. Was it not so?" Sam's silence gave assent. Colonel Christian observed that Sam used to make shoes, and was otherwise employed in handicraft trade, in which occupation he had rendered himself useful. His age is 48 or 50. The case being very clear, judgement was given in favor of the claimant—and Sam was to leave his cottage, and once more return to Virginia and to slavery.

The next business was to remove him; but this was no easy matter, as a crowd of at least five hundred persons, white as well as colored, had assembled on the wharf the great majority of whom declared that he should not be taken away. We say the great majority because our informant states there were some among them in favor of the master. We also learn that a strong party were anxious to have the case heard before some other and future tribunal, in the hope of pleading his cause with such effect as to ensure his detention. This might have been no more than a rumor. But that course being threatened, and the excitement and alarm which every moment increased, being but too manifest, it naturally became an object with the proprietor to remove Sam as speedily as possible.

The State Rights Steamboat, observing the mob approach towards the edge of the wharf went on her way, before Sam, handcuffed to a constable, arrived. It was then attempted to put him on the ferry-boat, but the boatman would not receive him, and defended himself against the party with a log of wood, pushed off into the stream, and crossed without taking the captured slave amongst his passengers. By this time, the Linnaeus came alongside, and a determined endeavor was made to place the constable and negro on board, which was as determinedly resisted, the mob becoming furious. Sam looked wo-begone and wretched to a degree, and in the attempt a person living in the city, whose name we could mention, struck him, by way of keeping the party back.

We hope the confusion of the moment will be admitted as an excuse for this act; as otherwise, to strike even a negro in custody, is—but we will say no more on that part of the story. A negro attempted to strike or kick Mr. John Hancock, constable, who immediately drew a pistol; but a gentleman behind him moved his arm away, or acting from the sudden impulse of anger and perhaps of duty, the consequences might have been serious. Another negro was flourishing a dirk; but the Mayor ordered him off, and he quitted the ground. Meanwhile the Linnaeus left amidst the huzzas of the mob. We cannot wonder at our captains of steamboats avoiding the conveyance of such passengers as much as lies in their power, as we know that a judgment of three hundred dollars is now hanging over Captain Jenkins, commander of the Trenton—than whom no man on the river is more respected—for taking a runaway slave as passenger; though he did not personally know at the time, that he had such an individual on board.

Sam was now marched to the front of the city hotel, and placed in a dearborn waggon, but the populace once more becoming furious, the Mayor ascended some steps and addressed them to the following effect:

"*Fellow Citizens*—There are laws for protecting slaveholders and their rights, even in this state. Such being the case, it is not for me to inquire whether those laws are right or wrong—but as a magistrate, it is my bounden duty to carry them into effect, which I am resolved to do, as far as in my power lies. As good citizens, it is your duty also to [illegible] and thousand dollars of imprisonment; and if any of you are brought before me charged with the offence, I shall do my best to see that it is enforced. Let me therefore exhort you to respect the laws, and retire peaceably."

The crowd then dispersed, and with a little hooting and shouting, "Negro Sam" was conveyed away in the dearborn. We understand there was a general impression among the crowd, that Colonel Christian's object was to get both the man and the property; we have it from the best authority, that the Colonel's observations upon the point were, that if there were any children, he would not touch the property, but leave it for their support. But if there were not, then he considered himself entitled to it, if the law so viewed the case, as a reimbursement for the loss of his four hundred dollars, Sam's services, and the seventeen years interest of money. Besides, he thought it right that Sam should return to his wife and family.—*Burlington paper.*

Free Translation

OF JAMES, CHAP. II. IN PART.

Abolitionists profess the doctrine, that "persons are to be treated according to their intrinsic worth *irrespective of color*," but very many decline acting out this principle. They make many excuses. One says, I do treat colored people irrespective of color *in my heart*, although I do not like to have them sit on the same bench with me in prayer meetings. Another says, if sinners see that colored people sit with white people in God's house, they will not be converted. For one, I am for treating our colored brethren thus—*try to forget that they are colored, and act accordingly.* This seems to be imitating Christ of whom it was said, "Thou regardest not the persons of men." I have thought an accommodation of part of James' epistle, to existing prejudices and practices would not be amiss, but might suggest useful hints to "abstract" abolitionists.

"MY brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2. For if there come unto your assembly a man with a *white skin*, and there come in also a man *with a black or colored skin*;

3. And ye have respect to him that *is of a white complexion*, and say unto him, sit thou here in a good place, *in a pew in the broad aisle, or at least in the centre of the church*; and say to the *man of color*, stand thou there, *by the door*, or sit *in the "nigger's seat," in the gallery*, or sit *in one corner of the church*;

4. Are ye not then partial in yourselves, and become judges of evil thoughts?

5. Hearken, my beloved brethren, hath not God chosen *many of the colored people* rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6. But ye have despised [illegible] Do not the whites oppress you, and [illegible] with respect or courtesy?

7. Do not they blaspheme that worthy name by the which ye are called?

8. If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor [*the colored brother*] as thyself, ye do well:

9. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.—*N. Y. Evangelist.*

[From the Friend of Man.]

An Affecting Case.

Mr. Editor:—A few Sabbaths since, I witnessed the following heart-rending scene at the communion table of our ascended Lord. The ordinance was delivered to the communicants as they came up and knelt around the altar. Twenty or more could kneel around it at a time. One class came up, knelt and received the ordinance, and were bid depart in peace. A second class came, received the ordinance and were told to depart in peace. A third class came and were received in a similar way. A fourth class came—there were eight or ten who came. The minister waited and urged all to come. Soon two respectable looking colored females detached themselves from the congregation, walked down the aisle, went round to one end of the altar, away from the rest, and were about to kneel. The minister at this time saw them and checked them, and motioned them away to a pew. They departed, looking sorrowful and heart-broken. The communicants were ordered to depart in peace. "Now," says the minister, "if there are any of our colored friends who wish to come, they can come." The two colored ladies modestly and meekly took their place at the altar. In a cold, indifferent way the sacrament was administered. The minister turned from them as soon as they had received it, and left them kneeling, without repeating the usual form, *depart in peace*, &c. At length they rose and departed.

Dear Brother, what shall be said of this? Are there no prejudices against color? Must there be a distinction at the altar of God? Will God's dear children be distinguished by their color in the grave? At the bar of God? In heaven?

Zion's Watchmen.

At a meeting of the Executive Committee of the New-York Wesleyan Society, held August 26, 1836, the following preamble and resolutions were unanimously adopted, and ordered to be published:—

Whereas, It has come to the knowledge of this committee, that repeated attempts have been made to retard the circulation of Zion's Watchman among the ministers and members of the Methodist Episcopal Church; And

Whereas, The proprietors of this paper are members of the Methodist E. Church, and firmly attached to its discipline and doctrines; And

Whereas, Zion's Watchman is edited by a regular member of one of the Annual Conferences, and devoted to the interests of the Church aforesaid; and it differs from no questions which are not discussed in our regular official paper—and so far, also, as a liberality of sentiment, and other circumstances, may serve to render it paramount in its claims to public patronage; Therefore,

Resolved, 1. That we view with *alarm*, the repeated attempts which have been made by certain members of the New York Annual Conference, to prevent the circulation of Zion's Watchman among the ministers and members of the Methodist Episcopal Church.

Resolved, 2. That we cannot but consider these attempts as aimed at the freedom of speech and of the press, and against one of the dearest principles of Protestant Christianity.

Resolved, 3. That these attempts are peculiarly wanting in magnanimity and fairness, inasmuch as the Christian Advocate and Journal, (the medium through which they have been made,) has from the beginning, repeatedly refused to publish any thing and all that those whom it has censured, have felt it duty to say in explanation or self-defence. Nay, more; it has, for two years past, published numerous articles on one side of a controverted subject, in which the whole Christian community are deeply interested, and at the same time, it has refused to publish any thing on the other side, even when it had censured and condemned many of our ministers, not excepting even, two Annual Conferences of the Methodist E. Church.

Resolved, 4. That we have the fullest confidence in the piety, talents, and moral worth of the Rev. La Roy Sunderland, the editor of said Watchman, who, by his services already rendered in editing this paper, has established a claim to the confidence of the religious public, not to be destroyed by the persecutions directed against him.

Resolved, 5. That we are more than ever convinced of the necessity of such a paper as Zion's Watchman—as, in our opinion, on its success depends, in a great degree, the purity, honor, and prosperity of the Methodist E. Church; and we do, therefore, hereby pledge ourselves anew to the labors and sacrifices necessary for its support.

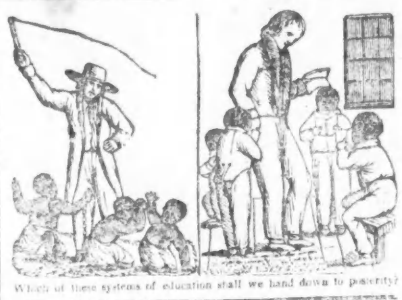
Resolved, 6. That struggling as we are for the maintenance of great moral principles which concern the rights and peace of all Christian people, in every church, we look with confidence for countenance and support from a liberal Christian public.

Resolved 7. That the editors of papers which exchange with the Watchman be, and they are, hereby, respectfully requested to give the foregoing preamble and resolutions a place in their papers respectively.

James W. Barker, *Secy.*

N. B. Zion's Watchman is published weekly at 96, Nassau street, New-York, by the Executive Committee of the New-York Wesleyan Society. *Terms*, $2 per year in advance.

Waterloo.—The field of Waterloo is now converted into a manufactory of sugar from beet root, several Belgian capitalists having established works on that spot.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: SEPTEMBER 10, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

College at Liberia.

The scheme of colonization is not only oppressive, but in all its parts wild and visionary. Instead of being a remedy for slavery, as it has sometimes proposed to be, it has proved the handmaid and patron of that system. Instead of being a benefit to Africa by carrying to that land the glorious revelations of the Gospel, it has driven, by its extortions and deceptions, that oppressed people farther away from the influences of pure christianity. Instead of inculcating the principles of a high virtue, it has, by its rum, and weapons of war and death, and by its own corrupting example, added new intensity to the fires of passion, and new facilities to the gratifications of revenge. Instead of stopping the slave-trade in that unhappy country, it has afforded means to the villians engaged in it to seize and secure their victims. Instead of gaining the confidence of the blacks, it has ever, from its very outset, been opposed by them. Instead of doing good, it has done evil both in Africa and at home. But it has not done with visions yet. The newest movement of which we have heard is the establishment of a college in Liberia! Abolitionists are accused of fanaticism, but if they have not, in their measures and designs, manifested as much sanity as the friends of colonization, they are in a hopless case. But this college—before we give anything towards establishing it, we have a few preliminary questions to ask. 1. Where are the students to be found? The common schools at Liberia are in a languishing condition, hardly possessing even a *name* to live. The pupils who have been instructed there are little fit to enter upon college studies. Is it intended to carry colored people from this country to educate them [illegible] intelligent college students? Would it not be well to instruct them in the first principles of science and literature before establishing a school of this high character?

2. Who are to constitute the faculty, the professors and tutors and sub-teachers? Are they to be *white*? But would not such a school savor of amalgamation?

3. What are to be the studies? Will Prof. Dew's "Vindication of Perpetual Slavery," and Dr. Fisk's "Theology," and George McDuffie's "Principles of Republicanism," and Ralph Randolph Gurley's 'Rhetoric' and 'Sophistry' be the standard text-books?

4. Will the inhabitants of Liberia give bonds that the college buildings shall not be broken down or drawn off? Is their Christianity and humanity so much in advance of 'public sentiment' at Canterbury and Canaan as to permit such an establishment? If so, will the trustees pledge themselves to 'colonize' the graduates of this college, to teach the citizens in the aforesaid towns the primitive doctrines of freedom and religion?

5. Our last query is the most important.—Will the friends of the 'College at Liberia' satisfy us that we had better bestow our charities on an institution of this kind in Africa, than on schools and similar institutions among our colored brethren in this country?

When these questions are answered, we have two or three more to ask.

The Question at Issue.

It is no longer the simple one of negro emancipation. It is no longer whether the slave shall be free, whether the great system of southern despotism shall be broken up. It has assumed broader ground. It is comprehending universal principles. It is involving the rights of New-England freemen. It is placing at issue the great doctrines of human liberty. Hitherto abolitionists have contended for others—the question has now become one which concerns their own business and bosoms,—a personal question,—a matter of direct self-defence. It is one in which their own firesides, their own families, their own bodies and minds and consciences are blended. It is to be decided whether men, white as well as black, possess any rights, inalienable, bestowed by their Creator, or whether the things which we have been accustomed to consider rights, are mere factitious immunities dependent on law and compacts. Southern slavery is of secondary importance now.—Northern freedom is at stake, the foundation principles of our republican institutions are in peril. The abolition excitement has wakened us up just in season to put back the chains which had been forged for our free limbs and free minds while we slept. The enemies of liberty were busily at work, the plain and simple principles of justice and freedom were becoming laden and concealed by aristocratic arogance, public virtue was becoming corrupt and private virtue impotent, the land-marks of Christian truth and benevolence were breaking down, and society was almost ready for the yoke, when the voice of the anti-slavery press and lecturer came thundering on the air, and proclaiming abroad with trumpet-tongue the rights and duties and responsibilities of man. The community was shaken. The proud and the haughty and the oppressive were excited. The people—the honest, hard-working yeomanry, were roused to see the hand of slavery stretched over them, and to reject with the indignation of free spirits the shackle and the whip.

This is the question now—Will we be slaves, or will we be freemen? Will we retain our rights of free speech, and a free press, and free assembly, or will we give them up at the bidding of political intrigue and commercial avarice? Will we submit our opinions to the inquisition of slaveholders and their abettors? or will we utter them unreservedly as reason and conscience may dictate? If we hesitate at this crisis we are lost. When our rights are assailed, then is the time to exercise them in their utmost extent, in their fullest and broadest freedom. Never should they be compromised when questioned, but rather should they be upheld and employed in a bolder and sterner manner. When aggressions are made upon them, instead of shrinking, we should place ourselves on the outmost verge, and the more we are pressed the more decidedly and firmly resist. This we must do now. Never have Americans been so outrageously assailed. Never has the press been in so much jeopardy. Never have all the rights and privileges of citizens of this republic been so profanely and despotically invaded. We must, then, take our stand, a high and fearless and uncompounding one. We must proclaim our solemn and religious determination to be free,—free in thought, free in discussion, free in all the great and inalienable rights of human nature. This must be our proclamation, this must be our unyielding action.

Drs. Cox and Hoby.

The controversy concerning the course of these gentlemen in this country is now fully settled. It is well known that they were expected to take an open and decided stand on the subject of slavery. This indeed has been denied by some of the presses in this country, but an extract from a circular addressed, about the time of their departure, to the Baptist churches throughout the kingdom, by the Union, speaks plainly on this point. It says:

"We send our deputation to promote most zealously, and to the *utmost* of *their ability*, in the spirit of love, of discretion, of fidelity, but still MOST ZEALOUSLY, the SACRED CAUSE OF NEGRO EMANCIPATION" of the churches whom they represented, and when it appeared that they had declined co-operating with the abolitionists while here, great agitation was experienced throughout the kingdom. Nor was this agitation lessened by the publication of the book giving an account of their tour. At the meetings of different Baptist Associations the subject was taken up, and strong resolutions were passed condemnatory of American Slavery.

At the Annual meeting of the Union in June, Drs. Cox and Hoby were fully heard in their vindication, when the following resolution was offered by Rev. Mr. Mursell in the absence of Mr. Price.

"*Resolved*, That we affectionately congratulate our esteemed brethren, Drs. Cox and Hoby, on their appearance amongst us this day, and tender to Almighty God our grateful sense of his goodness in having preserved them during their absence, and in returning them safely to their native land. That we desire to record our conviction of the diligence, zeal, and ability, with which they prosecuted the denominational objects of their mission, and to convey them our warmest thanks for the valuable information which they have supplied on these points. That, having sent our brethren to promote, amongst other objects, the sacred cause of negro emancipation, we rejoice to learn that they did, on very many occasions convey to the ministers and churches of the Baptist body in America, our abhorrence of the slave system amongst them; but that with the full assurance of the integrity of our brethren, in the course which they adopted on this subject, we regret that the state of society rendered it advisable, in their judgment, in order to the attainment of the more strictly denominational objects, to refrain from introducing it in public meetings and to withhold from the Abolition Society their encouragement and support."

This resolution, it will be seen, is nicely worded, so as not to impugn the motives of the deputation while their course is disapproved. The mover of the resolution in plain words said, "We believe them [the deputation] to have acted *conscientiously*, but we think they have not done as we should have done, and therefore WE THINK THEY HAVE NOT DONE RIGHT." The seconder of the resolution said "he believed brother Mursell had the feelings of the meeting with him" when he said the deputation "had not done right," and was answered, "O yes," from all parts of the house.

Thus it appears that timidity and unfaithfulness are receiving their due reward. Drs. Cox and Hoby can never again receive the full confidence of British Christians. They can never again stand up before their Baptist brethren with that high influence which they would have assumed, had they spoken out fearlessly on the subject of slavery, had they declared their principles at the Richmond Convention, "a field," to use the words of the mover of the above resolution, "compared with which the fields of Marathon and Waterloo were vain and empty," and proclaimed the great truths of immediate emancipation at the meetings in New-York. George Thompson has thus triumphed, as we doubted not he would, and his course is virtually approved by the sectarian and personal friends of those whose time-serving he denounced.

Kidnappers.

On our first page to-day, we have placed a full account of the arrest and trial of Severn Martin at Burlington, N. J. The reason given for his arrest was, that he had a wife and family in Virginia, and his master wished to return him to them. As a comment on this, he was taken by the constable and imprisoned at Moyamensing, where he was deprived of his whiskers and his *gray hairs pulled out* in order to give him a younger appearance! Moreover, when $800 were offered his master by the benevolent citizens of Burlington, he very humanely lost his sympathy for the deserted wife, and gave him up!

The Cleveland Whig of the 22d ult. gives an extended account of the seizure of a colored man in that city from which we make the following abstract.

John had been a waiter for some time past at a tavern in that city, and had given general satisfaction by his quiet demeanor and attention to his duties. He was peacefully enjoying the rights which God gave him, when one evening he was suddenly seized by Gen. John Mannin, who, as agent of some one in Kentucky, claimed him as a runaway slave. A witness was produced, who said his own name was John Morris, and that he expected a part or the whole of a reward of five hundred dollars for carrying the prisoner, whom he said he had known for ten or twelve years, back to Kentucky. He also produced an advertisement describing the runaway, which differed in some important particulars from the prisoner. It was said he ran away with a horse from his master on the night of the 4th of June. His colored friends and acquaintances could have proved that he had resided in Cleveland since the middle of May, but a law of Ohio, which prohibits a *colored person from giving testimony in a case where one of the parties is a white man*, closed their mouths. It was proved, however, by a white witness that John was in that city on the 4th of June, and that he performed a day's work on the 7th at the Globe tavern, which last time would have given him only forty-eight hours in which to have made a journey usually employing six days and a half. This evidence, however, was not thought sufficient by the Justice, and the unfortunate man was delivered over to the claimant, again to grind in the prison-house.

A *habeas corpus* was issued, but without avail. [illegible] who was a freeman yesterday is to-day a slave!

Convention at Hebron.

We are informed that some of the organs of "*Public Sentiment*" in the town of Hebron have determined to shut the meeting house against the Convention to be holden there, on the 13th inst., and have also cautioned the abolitionists against presuming to hold a Convention in that town, telling them they will not guarantee their personal safety if they come to utter their doctrines there. The meeting house, we understand, was erected by the town, and the pews all sold to individuals. If this be so, we do not see that "Public Sentiment" has any authority to shut the house unless it *owns the pews*. The owners of the pews it seems to us own the house. What is a meeting house without the rights of the pew owners? What has the town even to do with the house after it has sold all the pews? The pew-owners do not own their several enclosures merely, while the town owns the aisles and pulpit and singing gallery, &c. The rights in the pews are the right to enjoy the whole house in and from the respective pews. The pews are good for nothing unless the rest of the house is incident and appurtenant to them. If the abolitionists own the pews they own the house as appurtenant to the pews. If they, any of them, own pews they can occupy them at all times, and when not interfering with the rights of other pew holders can hold a meeting there and use all the appurtenant parts of the house—not encroaching on other pew rights. How this is in fact we know not. If no abolitionist owns any pews, they will have no right to use the house without the consent of the pew owners, and no disposition to use it—though we presume any pew owners would readily grant that consent. Public Sentiment, as they call it, does not own pews or sit in them always—although we are sorry to say it, pro-slavery sentiment has too much to do with pews and pulpits too.

As to holding the Convention in Hebron, if any abolitionist owns a tract of land, and the patch of sky above it, large enough for the meeting, public sentiment cannot prevent them using that and the highway to get to it—and the blue Heavens are the noblest canopy for the anti-slavery advocate, and will re-echo and resound all he utters.

We understand that Henry B. Stanton is to be present, among the friends from abroad, and God grant the brethren a good day and the cause a good advancement.—*Com.*

New Societies.

Andover, Mass. (Female.)

Mrs. Joshua Emery, *President.*

Mrs. Samuel Johnson, *Secretary.*

Bradford, Mass. (Female.)

Abigail Kimball, *President.*

Sarah C. Reynolds, *Secretary.*

An excellent letter has been addressed by Alvan Stewart, Beriah Green, William Goodell, Gerrit Smith and others, to the Executive Committee of the Ohio Anti-Slavery Society. It occupies nearly two closely printed columns of the last Friend of Man.

Great Britain and Texas.

We are glad to see Great Britain awaking to the contest which is now going on between Texas and Mexico. She will not tamely suffer slavery and the slave-trade to be re-established in the former country. She will never permit a market for human flesh to be opened there—an avenue through which slaves may be introduced into the United States.

House of Commons, June 30.

Revolt in Texas.

Mr. B. Hoy said he was anxious to know from the noble Lord, the Secretary for Foreign Affairs, whether he had received any communication relative to the establishment of slavery and the slave-trade in Texas.

Lord Palmerston observed that the inhabitants of Texas were in a state of revolt against the Mexican Government, and the result of that revolt was not as yet decided. If the Mexican Government should succeed they would, of course, enforce their laws on the inhabitants; but if the contest should have another result, and there should be a separation of Texas from the Mexican Government, and their establishment as an independent power ensued, in such a case the laws of Mexico would not be applied. He should, however, state, that no communication could have taken place between Texas and the British Government.

Mr. B. Hoy announced his intention of bringing the subject under the consideration of Parliament.

Dr. Lushington wished to ask his noble friend a question with reference to Texas. He was desirous of knowing whether any information had been received of the importation of slaves from Texas into the United States. Though he believed there was no treaty between this country and the United States which could compel them to put an end to such a system, yet they were bound not to sanction a continuance of such a practice.

Lord Palmerston replied, that no such information had been received by government.

We take this from the Patriot of July 6. The same paper contains the remarks of J. Q. Adams on the Texas question, as reported in the Commercial Advertiser, and an editorial of near a column's length on the same subject. The following are extracts:

The British public ought to be made aware of what is going on at present in Texas; of the true cause and the true nature of the contest between the Mexican authorities and the American slave-jobbers.

Texas has long been the Naboth's vineyard of Brother Jonathan. For twenty years or more, an anxiety has been manifested to push back the boundary of the United States territory, of which the Sabine river is the agreed line, so as to include the rich alluvial lands of the Delta of the Colorado, at the head of the Gulf of Mexico.—There are stronger passions at work, however, than the mere lust of territory—deeper interests at stake. Texas belongs to a republic which has abolished slavery; the object of the Americans is to convert it into a slave-holding state; not only to make it the field of slave cultivation, and a market for the Maryland slave-trade, but, by annexing it to the Federal Union, to strengthen in Congress the preponderating influence of the southern or slave-holding states.

This atrocious project is the real origin and cause of the pretended contest for Texan Independence—a war, on the part of the United States, of unprovoked aggression for the vilest of all purposes.

Facts.

Mr. J——, a minister of the Presbyterian Church in Kentucky, recently sold to a well known slaver, *twenty one hundred and fifty dollars* worth of slaves.

Mr. H. F., a member of the Presbyterian Church in Danville, Ky. was master to Richard, a member of the same church, and sexton of it. He sold Richard to a man in Danville,—the purchaser was offered an advance on the price he had given, and was induced to sell him to a person living in Jessamine county. Richard's wife and four or five children, reside in Danville or the immediate neighborhood.—*Philanthropist.*

Austrian horror of Republics.

In the small newspapers circulated by the Austrian Government in Italy, our confederacy is represented on the eve of breaking up, the public disturbance being so great as no longer to admit of control. Great exultation is expressed at the complete failure of the attempt at self government, and the emperor of Austria, it is said, has seized upon this occasion to inspire his Italian subjects with a horror of all republican institutions, by making it optional with some state prisoners in Italy—whether they will choose the punishment of death at home, or banishment to the United States.

Slave Case in New-York.

A very interesting case was brought up last week before the Recorder in New-York. Three examinations have been had, the final one last Wednesday, the result of which we have not heard. We are glad to perceive that the slaves are beginning to be treated as human beings.—The Journal in speaking of this case says:

"The alledged slave is defended by the Manumission Society, who have engaged as counsel Messrs. Sedgwick, Millard and Dresser. For the claimant, Messrs. Rowley and Strang. In the course of the morning an application was made to the Recorder from a committee of colored men, requesting him to notify them when any colored person was claimed as a slave, in order that they might give him legal assistance. The application was couched in very respectful language, and the Recorder promised to comply with the request."

Spirit of the South.

At a public meeting, held at Orangeburgh Court House, on the 21st of July, Jos. WINNINGHAM, Esq. was called to the chair, and J. N. BARRILLON appointed Secretary.

The Vigilant Committee heretofore appointed, reported that they had received a communication from the Rev. J. C. POSTELL, a Methodist clergyman, respecting the receipt of a paper called *Zion's Watchman*, published at New-York. Mr. POSTELL, who was present, was called upon to address the meeting, and of course complied. The Charleston Courier of the 5th ult. contains a full report of his speech, and such abominable sentiments expressed in such abominable language we surely never heard fall from the lips of a man professing the Gospel of Christ. We give some extracts below to illustrate the spirit of pro-slavery. It is sad, it is awful to see men thus degrading themselves at the shrine of oppression, to see a minister of Him who came to preach liberty to the captive and to open the prison-doors of them that are bound, uttering in defence of slavery the most blasphemous sentiments, and vulgar and wicked ribaldry. We are astonished at the enormous effrontery and heathenish profaneness of this J. C. POSTELL.—Well may we tremble for our religious and political institutions, for the morality of the people, if this be the temper which slave-holding begets.

"*My Countrymen and Fellow Citizens*—

I rise in obedience to your request, to give my views on the subject of Slavery. It is proper that we should ascertain the opinions of all official characters—and I would that the State imitate your example. Self-preservation is the first law of Nature—and while the North is actively engaged against our interests, it behooves us to support it.—The Constitution of the United States must be changed before this can become a subject of legislative policy. The councils of the Church must be at open war with the Bible, before it can be introduced there. Hence the inference, that abolitionism is unscriptural, and unhallowed in its influences, revolutionary and destructive in its tendency—and however the contrary may be urged by fanatics and factionists, in Church and State, the proof is wanting; and assertion is not to be mistaken for evidence among the intelligent. We are ready to acknowledge every Northerner as a citizen and a christian, who affords the evidence in his example. But in this class, it would be incompatible with citizenship or christianity, to rank abolitionists. The Adoption of the Missionary Report, by the last Annual Conference of the Methodist Episcopal Church, the Resolutions of the General Conference in the State of Ohio, in May last, the rejection of Birney's proposition, and the Pastoral Address of the Bishops. were altogether enough to satisfy every citizen and christian, *that no Methodist could be an Abolitionist*. Nor is this truth to be invalidated while the Bible continues the test book. But what can satisfy the reckless Abolitionists, but rapine, and murder, and death? which are the sure consequences.—Wherever the experiment has been tried, it has resulted in injury—only when the hand of God has spread moral influence over the community—and alone by *His* agency could deliverance be expected from the infliction of the curse. When we view Slavery as the appointment of God, we view it apart from moral evil; and although a judicial visitation, it is savored with mercy. To ameliorate the condition of the Africans, they are enslaved, and the privileges of the Gospel held out to them; and many of them, returning to their own clime, and carrying the blissful intelligence. But admit the position of our opponents, that Slaveholders are men-stealers, would it not forever stamp New-England with indelible infamy? I ask—Who stole the Africans? Whose ships brought them here? I answer the Yankees. And so insignificant and perfectly contemptible is their present course, that it reminds me of the little apron-string boy, who having bought cake and ate it, cryed, give me back the money. The people of New-England have tried the experiment and tested the doctrine of Abolitionism and find it dangerous, and the State of Ohio presents a spectacle of distress in her freed colony, for sympathetic hearts to weep over. And here we are reminded of the fable of the fox, who got his tail cut off in the steel trap and advised his associates how convenient it was. But, fellow-citizens, is the *Halcyon luminary of Abolitionism* the solitary *Lusus naturæ* of New-England, which by Northern dictators, is to be imposed as a heresy upon the South? Who killed the Quakers, from their zeal for the cause? Who paid the tenth bushel of potatoes, &c. to support the Priest? Who desired a national Church? Who opposed the enlistment of soldiers to defend your rights in 1812? *Who administered the Sacrament with Buttermilk and Molasses?* Here you have a specimen of citizenship and christianity in New-England. And I ask, are we to follow it? We must first dissolve every sacred tie—political and religious. Yes, we must tread disgraced the blood of our noble ancestors and the Constitution of our country. We must trample under foot the Bible, and learn all to cry out against us. We have not so learned Christ in the South.—We desire to have no fellowship "with the unfruitful works of darkness, but rather reprove them." Therefore, "be ye separate, saith the Lord." But for being called busybodies and intermeddlers, humanity long since would have induced us to raise contributions to feed and clothe their children, when looks cry *mercy*, in their Factories.—Yes, here is slavery which God never tolerated, and for which he will punish the slaveholder. Here is the essence of fraud, and hypocrisy, and man-stealing. To preach experimentally is a great matter. *In contrasting the condition of their white slaves in New-England and black free men, with our Slaves in the South, is like comparing Egyptian bondage under Pharoah's task-masters, with the Millennial Glory. Mild Slavery in the South is Heaven on Earth to the tyranny of the spindle at the North. We have heard of the tyranny of the press, of the people, &c., but from the tyranny of the spindle*—"*Good Lord deliver us.*" Here I would remark as Cicero did, and in contrasting the condition of Northern and Southern slavery, it exactly applies. "See 1st Oration against Cataline. Servi, mehercule, mei si me isto pacto, metuerunt ut te metuiunt omnes cives tui domum meam relinquendam putarem. Indeed if my slaves feared me as your citizens fear you, I should think my house should be abandoned."

The above statements involve the following conclusions: 1st. If abolitionism be correct, and its advocates are honest and christians, they would return the money to the South before they urged the doctrine; we paid our money for their slaves. 2d. If they were called to preach this doctrine, they should not count their lives dear for the honor of the cause, and the South is the proper Missionary field. It is niggardly and clandestine to strew their papers here, when our slaves are unlettered. "For if I preach in an unknown tongue to the audience, I am as a Barbarian." An experiment of this kind, would soon end in the extermination of the doctrine and silence the clamor of Abolitionists. If the intention was good, the course would be candid and open and independent, but the reverse is too notoriously the fact. *No Minister of God can act the part of an Abolitionist; therefore, no Abolitionist can be a good citizen or christian.* I appeal to you my countrymen—I appeal to every christian minister in all the South, if the effects of abolition principles (as far as they are known among us,) do not prove this. It produces enmity among our citizens, it creates jealousy between the South and North. It strews discord in the house of God. It causes the owners to keep their slaves from the house of God, and thus deprives them of the Gospel. I ask, then, can a good citizen act thus? Can the minister of Jesus, whose business it is to preach peace and love and union, be engaged in such an unhallowed cause? It is impossible. Many are the arguments urged in favor of abolitionism. The golden rule is held forth "do unto all men as ye would they should do unto you." But if slavery has ever been recognised to be by the appointment of God, (which we shall prove) then the Scriptures must be taken in harmony, as they were designed; and, therefore, the import of the above is to do to our fellow-beings, in the stations they are placed by the appointment of God, as we would be done by if situated similarly, viz., extending mercy and love to all as we would wish to receive it. But does the rule involve any duty on our part, to revolutionize any condition among our fellow-beings, by divine appointment. If so, long since the Yankees, in the exercise of humanity, should have rebuilt Jerusalem, and collected the dispersed tribes, and saved the proper authority so much trouble at the proper time.

I have not time, at present, nor do I wish to trespass upon your patience, in a lengthy address on this subject; but, to comply with your request, involves my duty as your minister, and the servant of the Church, and from what has been premised, the following conclusions result:

1st. That slavery is a judicial visitation.
2d. That it is not a moral evil.
3d. That it is supported by the Bible.
4th. It existed in all ages."

The reverend orator then takes up the above points and argues them at some length, but we have not room to follow him. On the second proposition he says:

"It is not a moral evil. The fact that slavery is of Divine appointment would be proof enough with the Christian that it could not be a moral evil. But when we view the hordes of savages, marauders and human cannibals enslaved to lust and passion and abandoned to idolatry and ignorance, to *revolutionize them from such a state, and enslave them where they may have the Gospel, and the privileges of Christians*, so far from being a moral evil is a MERCIFUL *visitation*. There can be no moral evil in ameliorating the condition of our fellow-men. But in some instances slavery has been oppressive, and truly distressing. The situation of the Israelites under Egyptian bondage, was an afflictive dispensation of God's Providence. But will the Abolitionists contend it was a moral evil, or will they say it was the chastisement of God for their disobedience and when God saw proper to remove it he did so? And so he will throughout—and all other efforts will prove abortive. If slavery was either the invention of man or a moral evil, it is logical to conclude, the power to create has the power to destroy. Why then has it existed? And why does it now exist? amidst all the power of legislation in State and Church, and the clamor of Abolitionists. "It is the Lord's doing and marvellous in our eyes." And had it not been for the best, God alone who is able, long since would have overruled it. It is by divine appointment, and in the decalogue the Almighty, Jehovah says—"I am the Almighty God who brought you out of the land of Egypt, out of the house of bondage," therefore, "Thou shalt have no other gods before me, thou shalt not bow down nor worship them." You are not to subscribe to their opinions, nor reverence their doctrines, for I alone can deliver and not man, therefore look to me and trust not in an arm of flesh."

He treats Dr. Clarke with little respect. In making out his "Scripture Argument" in imitation of Dr. Fisk, Mr. Postell finds some difficulty in getting over the expositions of this great commentator. He finally disposes of him in the following summary manner:

"Dr. Clarke, in commenting on the 6th chapter of Ephesians, says, "though *Doulos* frequently signifies a slave or bondman, yet it often implies a servant in general, or any one bound to another, either for a limited time or for life. Even a slave (if a christian,) was bound to serve him faithfully, by whose money he was bought,"—and then goes on to state that although it was admissible among the heathens it was an enormous crime among christians. Now the definition of the word *Doulos* is supported by every linguist, and his first opinion is in accordance with the Bible, but the latter is at war with the former as well as the Holy Scriptures, and his after opinion in enjoining upon servants the duty of obedience to their masters, is in vindication of the first, but a flat contradiction of the second, nor could all the Linguists or Divines in the four continents reconcile the two. I am aware the Dr. is quoted by abolitionists, but is he not also quoted by Universalists, Unitarians, Episcopalians, Calvinists and Methodists, and can he prove each system correct? The only apology one could offer for this vague notion is *that it was done for the accommodation of English Abolitionists*. The Dr. had his opinions as an Englishman, and although with a dash or flourish of his pen he could turn a snake into a baboon, we have only, thus saith Dr. Clark, but not thus saith the Lord, for it. Therefore we wait for the proof. How could he preach submission to a slave, whom he acknowleges bound to serve, and tell him slavery was an enormous crime. Although he esteems Coke only a Copyist, he excels him in the art, and for novelties stands unrivalled in Christendom."

He closes his address in the following eloquent and rational peroration.

"And now, in conclusion, permit me to ask you, fellow citizens, where are the friends of the Bible, and the friends of your slaves? Amidst the clamor of unhallowed Abolitionists, who is the servant of your servants? Who dispenses to your slaves the word of life and the Gospel of Peace? Who traverses your swamps, and marshes, and rice fields? *Is it the Yankee Abolitionist?* No, fellow citizens, your sons are the mounted rangers in the missionary field, they are the war-horses in the great campaign. And do they complain at the appointment, and say it is hard? Do they, like hirelings, flee and leave the flock? Have they a retreat from the fields of labor in the sickly months? Not a murmur. They are always at their post, and acknowledge but one safe retreat, which is to the house not made with hands, eternal in the heavens. In honoring, they are honored—in introducing the Gospel even to slaves, they are honored to bear the tidings, and with the Bible, under God, they will free more owners and slaves from death and hell, through Jesus the Mediator and Redeemer, in twelve months, than all the Abolitionists could do in time. *One frees, through Christ from death and hell, the other strengthens rebellion, and leads to death and ruin.* When I glance over the Chinese empire, and hear the Macedonian cry from three hundred millions as the voice of one man, "come over and help us," "send us a million of Bibles," I could only say, had I a million of souls in as many bodies, I would yield them all to be a missionary. Cox and Wright occupy an enviable bed, and the fruit of George's pear tree must be sweet to the taste of a missionary. But when I come home to my native State, my beloved Carolina, my own missionary field—yes, when I see the banner of the cross WAVING IN GLORIOUS TRIUMPH over these lands—when I see, in the humble negro cabin, *the three-legged stool placed for me, and the trencher and horn spoon, with plain fare and a plenty*, and hear him say "master, rest on this little bench, and if you can eat of my coarse fare, you are welcome; but tell me about Jesus and heaven." Like David, while I muse, the fire of God's love kindles on the altar of my heart, and I can but thank God I am a missionary. The first missionary—my adorable Redeemer,—had not where to lay his head. The missionary may interrogate himself: Where is my house and field and garden? Where are the flocks and herds, the lambs that sported at my gate? Where is the tender wife, the partner of my joys and sorrows? Where are the sweet little babes that prattled at my side and prayed at my knee? I yield them all to be a missionary of the cross. The pay is sure, one hundred-fold in time, life everlasting in eternity. And all this done, too, without one Abolitionist. I live, not for this world, but the next. The owner and slave are examined in the same class-meeting, speak in the same LOVE FEAST!! commune at the same altar, and shout and sing the praises of God in the same sanctuary. I am honest in believing abolitionism is unscriptural. I am honest in saying to you in Church and State, SHUN IT AS YOU WOULD THE DEVIL. Do your duty as citizens and christians, and in heaven *you will be rewarded and delivered from abolitionism.*

Very respectfully your fellow citizen, and the SERVANT OF THE CHURCH OF CHRIST. J. C. POSTELL.

Orangeburg, July 21, 1836."

A CALL

To the friends of emancipation and of the freedom of speech and of the press in Grafton County.

An Anti-Slavery County Convention is warned to be holden at Hebron on the thirteenth day of September, commencing at ten o'clock in the forenoon.

At this late day nothing need be urged, as we trust, on the friends of the perishing slave of the South, and of the despised and outlawed colored man of the North—the friends of free assembly, free speech and a free press here amongst *us (once accounted as) freemen*,—to show the need of this Convention or to ensure a prompt and generous attendance upon its summons.

The fainting bondman yet groans under the weight of his intolerable thraldom.—The lash of the thousand handed monster still resounds with bloody appliance to quicken him to his gloomy toil.—We have awakened late to his relief. Let us not linger now. We are entered the vineyard at the eleventh hour. The day is far spent; but God is with us. Let us not be wanting to ourselves. Our cause brightens and speeds to its consummation. Let us come up together, to give one more testimony—public, united, and earnest—of our heartfelt abhorrence of slavery; and once more assert claim to our own "home-bred rights and fireside" prerogatives,—once unquestioned—but now menaced and assailed by the haughty southern slaveholder and his cowering northern minion! Let one more note of remonstrance and warning go out to them, from our granite uplands, to mingle with the already uttered voices.

"Let it go forth
Startling and stern—the northern winds shall bear it
Over Potomac's to St. Mary's wave"—

Anti-Slavery Socities and friends of the cause throughout the county and brethren out of the county are earnestly called to come by themselves or their respective representatives.

Let every abolitionist leave "farm" and "merchandize" as if his wife or his child were in the "house of bondage."

August 16, 1836.

In addition to the THREE HUNDRED names published last week, we insert the following, which have been received since.

HANOVER, *Dartmouth College.*

Benj. Griswold	Isaac N. Hobart
Wm. R. Chapman	Harvey I. Parker
R. N. Wright	Charles C. Chase
Oren B. Cheney	E. H. Barstow
P. L. B. Stickney	I. Aiken
Geo. Shedd	E. Adams
P. T. Woodbury	J. P. Humphrey
A. Stevens	L. Abbot
Allen Lincoln	Samuel Page
I. W. Wolcott	J. P. Bartlett
D. Youngman	Samuel Badger
Charles Peabody	J. W. Pillsbury
Lyman Mason	W. Barton
L. B. Rookwood	John B. Perkins
Charles Whiting	C. W. Shattuck
Dudley Leavitt, jr.	A. H. Merriam
G. S. Towle	S. Bunton
Charles Aiken	J. S. Herrick
James Aiken	E. T. Rone
B. F. Hosford	Cyrus Baldwin
W. P. Webster	S. W. Hill
Nelson Clark	N. C. Berry
James Holmes	L. Shager
Wm. Lee	E. L. Slafter
S. S. Foster	N. Hazen
P. S. Burbank	Horace Eaton
A. Berry	

GROTON.

Henry Cummings	J. J. Woodward
Ira Emerton	Joseph Goodhue
Isaac Farley	Pelatiah B. Kemp
Daniel Cummings	Nath'l Woodbury
Frank Blood	Ariel Tandy
Leonard Cheney	Daniel Pulsifer
Isaac Cheney	

HEBRON.

Evan Bartlett	Asa Hobart
Isaac Crosby	Luther Colby
Elijah Noyes	Samuel Crosby
Robert C. Kendall	Wm. Ball.
John W. Kendall	Enoch N. Colburn

DORCHESTER.

Oliver Russell, jr.	George Woodworth
John Le Bosquet	John Hough
Eliphalet Ray	Calvin Woodworth
Joseph Ferrin	Samuel Simpson

CHAPTER OF NEWS.

The General Association of New-Hampshire convened at Exeter on Tuesday of last week, and continued in session three days.—The Reports of the Education, Bible, and Domestic Missionary Societies, and Sabbath School Union were severally read and addresses made. Among the speakers we noticed the names of Cogswell, Root, Bullard of Boston, Perry of Bradford, and Dimmick of Newburyport. The News Letter says:

"By the abstract of the narratives of the state of religion, which was read on Thursday evening, it appears that there are in New Hampshire 140 Congregational Churches, and 15,000 communicants; and although there have been no extensive revivals of religion, there has been in most of the local associations more or less of accessions to the church, and much to encourage the friends of Zion to perseverance in Christian effort. More than 1200 have been added to the churches, while the removals by death or otherwise, have not exceeded half that number. About $12,000 have been contributed to the great benevolent objects of the day; Sabbath Schools and Bible Classes are flourishing; and the cause of Temperance is steadily advancing."

Horrible. A party of Lowndes county, Ga. volunteers, fell in with a party of Creeks near the Florida line, and killed ten warriors, and took eight women and children prisoners. The prisoners were taken to a house under guard. In the evening one of the squaws was observed to give her children drink from a coffee pot. Shortly after she obtained leave of absence, and not returning, search was made for her, but she had made her escape. Her children were all found dead from poison administered by their mother.

From Texas and Mexico. Late accounts from Mexico and Texas state that many of the Texian prisoners have been liberated, and among them Captains Carnes and Miller, who have been confined at Matamoras for some months past. The cholera has broken out among the Mexican troops and is committing great ravages. It is also stated that great numbers of *hostile Indians* have assembled in Texas on the Sulphur Fork, intending to aid the Mexicans. Gen. Gaines is on the look out.

It was expected that Gen. Houston would soon take the command of the Texian army, the troops refusing to obey any other commander.

The Haverhill (Mass.) Gazette states that a movement is about to be made on the route between Haverhill and Dover N. H., to extend the railroad into New-Hampshire.

From Bermuda. The House of Assembly, on the eighth of August, passed a resolution to take up at its next session the consideration of the subject of providing for the education of the emancipated negroes.

The Lynn Record says, three persons have been arrested, and bound over for trial at the Common Pleas, for their participation in the mob, and assault upon Jonathan Buffum, Esq. and the Record Office.

[From the Helena (Ark.) Jour. Aug. 11.]

HORRIBLE ATROCITY.—We are informed by several gentlemen from Columbia, Chicot county, that on Monday evening after the election closed, a man by the name of Bunch was taken and hung by the citizens of that place.—The cause which led to the infliction of such summary punishment, we are informed, was owing to unlawful conduct of Bunch. He claimed the right to vote, which was refused him by the judges, owing to his being a colored man. Bunch took umbrage at this rejection, and resorted to violent measures. During the affray, Dr. Webb, a highly respectable citizen was stabbed several times, the wounds supposed to be mortal. This so incensed the citizens, that Bunch was taken up and hung.—We forbear to make any comments, as the whole affair will no doubt, be fully and fairly investigated.

The Tallahasse Floridian of the 13th instant says: "A gentleman who arrived on Thursday from Key West, brings intelligence that a vessel commanded by a Spaniard and an American, recently touched at Indian Key, full of negroes, supposed to have been purchased from the Seminoles in exchange for ammunition. The people at the Key had not force enough to arrest the miscreants.

It appears that every thing in Spain, is in a more unsettled state than ever.—Something like a revolution has taken place in Malaga. The military, it would appear, were opposed to both the governments of the Queen and Don Carlos; they had murdered the militia and civil Governors of the place, and on the 26th July the Constitution of 1812 was solemnly proclaimed and sworn to in that city, amongst cries of *Liberty!* and *Down with the Tyrants!* A new Junto, or Board of Government, had been established.

Moses Brown, of Providence, is 99 years old, and is in the enjoyment of good health. A letter written by him a few days ago, exhibits a style of penmanship very far removed from the careless scrawl of ordinary old men. The great secret of all the health of body and mind, so fully enjoyed by this venerable man can be traced to his constant temperance, continual exercises of thought, and above all, to a conscience void of offence towards itself. He was of two or three brothers the weakest in physical powers, and no expectations were raised on his long continuance in this life; yet notwithstanding the delicacy of his hold on health, he has outlived all his playments, his brothers and his own children; and he now stands a monument of human energy, on which the alternate storm and sunshine of a century have fallen, with his sympathies for human sufferings as elevated as ever, and with an intellect that can pierce the folds of the most ingenious sophistry. He is a member of the Society of Friends, and a devoted abolitionist.—*Pawtucket Chron.*

NILES' REGISTER.—The veteran Editor Hezekiah Niles, Esq., has retired from the editorial chair of the "Register," which he so long and so ably conducted. His son, Wm. Ogden Niles, late of the Frederick Herald, is to be the editor. Ezekiel Hughes and John L. Levely, Esqrs., proprietors.

NOTICE.

THE subscribers having formed themselves in company connection in the

Wheelwright Business,

will carry it on in all its various branches. All work made of GOOD MATERIALS and *WARRANTED*,

and done at *short notice*.

☞ All orders punctually attended to, and all favors gratefully acknowledged.

JOHN TITCOMB,
WM. G. THOMPSON.

August 10, 1836. tf—21

NEW-YORK AND BOSTON

DRY GOODS STORE.

NO. 7,

Stickney's Brick Block, opposite the State House, Concord, N. H.

ALBERT HERBERT, having purchased that LARGE and SPLENDID STOCK, consisting of almost every article in the

Dry Goods Business,

at a LARGE DISCOUNT,—will sell at prices as low as Boston prices, by the piece or yard.

☞ GREATER BARGAINS THAN EVER BEFORE OFFERED IN TOWN.

Persons wishing to purchase to sell again will find it to their advantage to call.

Concord, August 27, 1836. is3t

Brackett's Patent Universal Panacea.

FOR the cure of ring-worms, cancers, scald head, salt rheum, pimples, humors, or any eruptions of the skin.

This Panacea may be safely used by any person whatever without any fear of striking the humors to the stomach, and can be relied on as a safe and sure remedy for all diseases of the skin.

This certifies that I have been afflicted with a humor on my face and head for five years, which has been called by some a Ringworm, Leprosy, &c. and after trying numerous prescriptions all to no effect, I made use of one bottle of Brackett's Universal Panacea, and found I had obtained an effectual remedy. N. WHEET.

Concord, Jan. 6.

This may certify that having been afflicted for eight months or more with what is called Ringworm, and after having made use of many remedies in vain, I applied to Mr. Brackett, and after using his Universal Panacea for a short time I received an entire cure.

CHARLES MOODY.

Numerous testimonials might be published of the efficacy of this Panacea, but we subjoin only the names of a few who have used the article in this town.

[illegible]
WM. RICHARDSON,
[illegible]
HORATIO HILL,
GILMAN PALMER,
CHARLES MOODY.

The above valuable [illegible] tory, GEO. [illegible] SON & CO. [illegible] Concord, N. H.

PRICE—[illegible]

[illegible]

POETRY.

Better Moments.

BY N. P. WILLIS.

He who can unlock the pure fountains of Truth and Moral Beauty, and bathe his spirit in the light that breaks from the opening portals of heaven, is awfully unfaithful to himself and his God when he drinks, in darkness, from the polluted streams of the world, and mingles in scenes of frivolty, profaneness and passion. He who trifles with intellectual power, and perverts good to evil, is guilty of most fearful sin. We never feel less disposed to forgive Willis for degrading his pen to trifling peurilities and verbose effusions, than when we read his 'Scripture Pieces,' 'Better Moments' and some other outgushing of a lofty nature.—*Ed. Herald.*

My mother's voice! how often creep
Its accents o'er my lonely hours!
Like healing sent on wings of sleep,
Or dew to the unconscious flowers.
I can forget her melting prayer,
While leaping pulses madly fly;
But in the still, unbroken air,
Her gentle tones come stealing by,
And years, and sin, and manhood, flee,
And leave me at my mother's knee.

The book of nature, and the print
Of beauty on the whispering sea,
Give aye to me some lineament
Of what I have been taught to be.
My heart is harder, and perhaps
My manliness hath drank up tears,
And there's a mildew in the lapse
Of a few miserable years;
But nature's book is even yet
With all my mother's lessons writ.

I have been out at eventide,
Beneath a moonlit sky of spring,
When earth was garnished like a bride,
And night had on her silver wing—
When bursting leaves, and diamond grass,
And waters leaping to the light,
And all that make the pulses pass
With wilder fleetness, thronged the night;
When all was beauty—then have I,
With friends on whom my love is flung,
Like myrrh on winds of Araby,
Gazed up where evening's lamp is hung.
And, when the beauteous spirit there
Flung over me its golden chain,
My mother's voice came on the air,
Like the light dropping of the rain,
Showered on me from some silver star:
Then as on childhood's bended knee,
I've poured her low and fervent prayer
That our eternity might be,
To rise in heaven, like stars at night,
And tread a living path of light.

I have been on the dewy hills,
When night was stealing from the dawn,
And mist was on the waking rills,
And tints were delicately drawn
In the gray east,—when birds were waking,—
With a slow murmur, in the trees,
And melody by fits was breaking
Upon the whisper of the breeze,—
And this when I was forth, perchance,
As a worn reveller from the dance;—
And when the sun sprang gloriously
And freely up, and hill and river
Were catching, upon wave and tree,
The subtile arrows from his quiver,—
I say, a voice has thrilled me then,
Heard on the still and rushing light,
Or creeping from the silent glen,
Like words from the departing night—
Hath stricken me, and I have pressed
On the wet grass my fevered brow,
And, pouring forth the earliest,
First prayer, with which I learned to bow,
Have felt my mother's spirit rush
Upon me, as in by-past years,
And, yielding to the blessed gush
Of my ungovernable tears,
Have risen up—the gay, the wild—
As humble as a very child.

If thou hast crushed a Flower.

BY MRS. HEMANS.

Oh cast thou not
Affection from thee! in this bitter world
Hold to thy heart that only treasure fast.
Watch—guard it—suffer not a breath to dim
The bright gem's purity!

If thou hast crush'd a flower,
The root may not be blighted;
If thou hast quench'd a lamp,
Once more it may be lighted;
But on thy harp or on thy lute,
The string which thou hast broken,
Shall never in sweet sound again
Give to thy touch a token!

If thou hast loosed a bird,
Whose voice of song could cheer thee,
Still, still he may be won
From the skies to warble near thee:
But if upon a troubled sea
Thou hast thrown a gem unheeded,
Hope not that wind or wave will bring
The treasure back when needed.

If thou hast bruised a vine,
The summer's breath is healing,
And its clusters yet may glow,
Through the leaves their bloom revealing:
But if thou hast a cup o'erthrown
With a bright draught fill'd—oh! never
Shall earth give back that lavish'd wealth,
To cool thy parch'd lip's fever!

The heart is like that cup,
If thou waste the love it bore thee;
And like that jewel gone
Which the deep will not restore thee;
And like that strain of harp or lute
Whence the sweet sound is scatter'd:—
Gently, oh! gently touch the chords,
So soon for ever shatter'd!

MISCELLANY.

[From the Boston Courier.]

The memory of the Departed.

It is always instructive to commune with the spirits of the departed—to acquaint ourselves intimately with the experience of bygone generations, and to derive therefrom lessons of practical utility in relation to human action, mortality and destiny. There is moreover, a sacred influence which steals over us from the realms of silence, which fills the soul with solemn emotions. It is a subduing admonitory influence—perhaps a secret conviction of the imperishable nature of the human mind.

We feel, as we lift the veil and look in upon the venerable dead, that we are treading upon hallowed ground. The great, the gifted, and the good are there—the beautiful and the loved are there—all the departed of earth are there. If we wish to learn from them the springs and results of human conduct, and to receive instruction and warning from their example and history, we shall need no Endor witch to conjure up their spirits from that unseen land. Fancy can pierce the ideal shroud which covers them. A hundred generations arise at her call. The uncounted dead stand before us, each with his solemn lesson for us to learn—each an exemplar for us to copy, or a beacon to warn us from his footsteps. They once looked out upon the same green fields that greet our vision now. The same bright skies and golden sun, whose light cheer our eyes, and gladdened theirs. Each learnt the initials of his existence upon the knee of his father, and nestled in the embrace of his mother. Each, when in the freshness of youth, sported and sung, and laughed and cried. Each had his bauble to play with, and each his favorite phantom to pursue. Hope hung up her pleasing prospects before him, and fancy her gay things of air. He loved and was loved. He lived and died, and went to his final reckoning. And so of all that earth has seen. The patient man of Uz—the sweet psalmist of Israel—the patriarchs and priests and prophets of ancient days, once gazed upon the joyous plains of Chaldea, or upon the summits of Lebanon and Pisgah. But the harp of Israel's monarch is silent, the visions of the seer are ended, and the priest no longer ministers before the tabernacle. Their bones lie mouldering under the green sods of Palestine.

Others, too, once bowed at the shrine of idol deities, and paid blind devotion there. They, too, are gone to the spirit world. Confucius and Socrates, that once shone bright stars in the vault of pagan night, are gone. The warrior and his prince, the great and the ignoble are gone. Philosophers that speculated, and poets that dreamed, are gone where speculations are displaced by truth, and dreams by realities. *All* are gone, and *all* have left a solemn moral behind them. Eyes that sparkled once, are now closed in their last sleep. Voices that charmed, are hushed forever—hearts that beat warmly are still. Some went to their long home from the battle-field—some from the gibbet of the martyr, and some from the easy couch of languishing. From every spot of earth, the warning voice of the universal destroyer is heard—the voice of interred mortality. We cannot but observe the unbroken calm that rests upon the quiet sleepers. The conqueror and the conquered lie side by side, in the embrace of their common mother. The casque and the shield mingle their dust with the mouldering forms of those they once protected on the field of strife. Every resentment is quenched, and every passion hushed. Sweet is the repose of the weary, and undisturbed the slumbers of the oppressed. Silence holds her empire there, and her subjects await the resurrection trump to summon them to their final audit.

From such reflections we naturally turn our eyes down the mighty slope of Time, to catch, if perchance we may, a glimpse of our own prospective immortality. We read in the memory of the dead, the experience of men possessed of feelings like our own, placed in similar circumstances, whose motives lay open to the inspection of the same Deity, whose sleepless eye scans our own. We learn Wisdom from their miscarriages, and by practical analogy institute an inquiry into our own springs of action. We learn, too, the vanity of Earth, the instability of its pleasures and honors, and the uncertain tenure by which we hold this precarious existence. A few days and we shall sleep with our fathers, and our names will be forgotten. The bright sun will roll on in his course heedless of our exit, and the passer-by will gaze peradventure for a moment, upon the humble stone that marks our resting place, and think of us no more. Other eyes will look upon the joyous scenes we now love so much. The willow alone may weep for our departure. Our deeds will be recorded upon the registry of Time, and our memory will be the memory of the Dead. B.

Pretenders to the French Throne.

The foreign intelligence given in the Pennsylvania Sentinel of yesterday, contains an account of a new claimant to the sovereignty of the French Empire. His name is Naundorff, and he asserts that he is the son of Louis XVI, and Maria Antoinette. This claim is backed by the sanction of five members of the bar; and the aspirant complains, through the medium of the papers, that, at the moment he was prepared to prove his claim to the throne of France, he was thrown into prison.

There can be no doubt that Naundorff is one of the visionary lunatics of which France has teemed for some years past. The excitement of the revolution appears to have left a permanent madness on the minds of a large portion of the population of that country, as the papers of France have abounded, for a few years past, in details of extravagance and delusion. There have already been many pretenders to the throne of France. The son of the unfortunate Louis has had a numbers of worthy representatives; but the efforts which in former times would have distracted a population and convulsed an empire, are now merely matter for the police; and the aspirant instead of leading armies, is forced, by the iron policy of these degenerate times, to rave forth his delusions to the walls of a madhouse.

The fate of the son and heir of Louis XVI, is still involved in mystery. History, as our readers are aware, alledges that he perished in the revolution; that he was degraded to a menial occupation, in order to illustrate the political equality of the times, and that, in this station he died. It is even stated that, to deprive this hapless victim of a sanguinary popular madness of posthumous honors, he was buried in quicklime. Such are the details of history; but who now can confide in the solemn mockery of historic fiction? The populace of France cannot be induced to believe that the heir of a lofty line perished so ignobly; and have ever since been ready to believe any story however extravagant, based upon the supposed escape and survivorship of the royal victim.

Some years since it was stated, by a lively and popular writer, that one of the soldiers of the revolution had confessed that he had been placed as sentinel over the Dauphin; that his prisoner had escaped; and that a lad who had died of the small-pox was dressed in the Dauphin's clothes and buried for him.

Several persons have, at different times, claimed the title of the Dauphin; but, after exciting a momentary interest, have been either forsaken by a fickle populace or committed to a mad-house—a most effectual mode of silencing the voice of troublesome agitators.

Our city some years since was made the scene of singular tragedy—strangely and mysteriously connected with this story. A French emigrant of intelligence, politeness and apparently of rank, who had settled in Philadelphia, was pointed out as the possessor of some important secret in relation to the French monarchy. This was before the *Trois Jours*. It was alledged, with what truth we are unable to say, that he was a living evidence of the existence of the Dauphin. About the same time, an individual appeared in France, who confidently claimed the throne of the Bourbons; and alledged such proofs as secured him many believers, and amongst others, it was said, some of the royal family. The aspirant suddenly disappeared. The gentleman referred to above as residing in Philadelphia, about the same time, asserted that he was beset by the agents of the French Government. He become so nervously apprehensive of assassination, that he did not venture into the streets after night; and brought the water used for his household from the river, under the fear that his cistern was poisoned. He stated in the papers that several attempts had been made to destroy him, and offered a heavy reward for the apprehension of his mysterious enemies. These feats were regarded, by many, as indications of insanity; and his statements in relation to the alledged attempts of the French Court to destroy him were laughed at as visionary. Whatever might have been the character of the poor Frenchman, his fate was a melancholy one. His neighbors were one night awakened and shocked by a loud explosion in the house. On hastening to the spot, a large part of his dwelling was found in ruins; and he was himself *a corpse*. Whether his death was caused by his own hand in a moment of desperation, or whether he perished by the violence of his enemies, was never satisfactorily ascertained. His secret died with him.

Pennsylvania Sentinel.

Philosophy and System in Dying.

Jeremy Bentham was wonderfully systematic in every thing; and was disposed to be philosophic on the every day occurrences of life. He lived like a philosopher, and he died as he had lived, like a philosopher.—Death bed scenes are often interesting,—that of Bentham was characteristic of himself. It is recorded of him that some time before his death, when his family believed that he was near his last hour, he said to one of his disciples who was watching over him,—"I feel that I am dying:—our care must be to *minumize* the pain. Do not let any of the servants come into the room—and keep away the youths; it will be distressing to them,—and they can be of no service. But I must not be alone—you will remain with me, and you alone—and then we shall have reduced the pain to the least possible amount."

The Philosophy of Mr. Bentham was negative, and of course the advantages thereof were the same. It appears to us that the death bed scene of Addison was more profitable—more conducive to the benefit of others than that of Bentham. One was Philosophy teaching to die EASILY, the other was Christianity enabling to die BENEFICIALLY.

RELIGION.—He who would undermine those foundations, upon which the fabric of our future hope is reared, seeks to beat down that column which supports the feebleness of humanity. Let him but think a moment and his heart will arrest the cruelty of his purpose. Would he pluck its little pleasure from the bosom of poverty? Would he wrest the crutches from the hand of age, and remove from the eye of affliction the only solace for its wo? The way we tread is rugged at best; we tread it however, lighted by the prospect of a better country to which we trust it will lead. Tell us not that it will end in the gulf of eternal desolation, or break off in some wild which fancy may fill up as she pleases but reason is unable to delineate. Quench not that beam, which amidst the night of this evil world, has cheered the despondency of ill-requited worth and illuminated the darkness of suffering virtue.—*Mackenzie.*

Despotism and Liberty.

It was once our lot to be struck by the most singular and dreadful simile. On the road which we were travelling there was a sand hill which numerous swallows had perforated, in order to build their nests. Clouds of them would occasionally fly off simultaneously and darken the atmosphere. While we were admiring the comfort and fair prospects of this winged republic our eye was suddenly directed to a singular scene that was going on in connexion with it. A huge and duskey snake had let himself down from the overhanging shrubbery, attracted by the harvest that housed beneath and had entered one of the holes wherein the birds were tending their young. At that moment he was returning from his feast, and it was in vain that we attempted by throwing stones at him to deter his deadly entrance into another family.

Thus, thought we to ourselves, does despotism glide in upon the free of all ages; silent and slow, it steals along without a footfall or murmur; dark and fascinating, it makes its appearance like a serpent, dazzling and charming with its eye. The wings are enchained—the dark nerveless evil coils round the body, and soon the statue of liberty is encircled by a horrid spiral mass of tyranny; the head, with forked tongue and poisonous fang, is raised above the sacred cap, and hisses defiance to his enemy.

The serpent steals upon the eagle in his sleep. He rubs his soft body against the dozing bird, he invests his proud limbs with his pliant folds; the bird awakes, but chained. His proud eye grows dim in the death-struggle: the tyrant presses his powerful strength in a tighter embrace, and the emblem of our country perishes in his grasp.—*U. S. Tel.*

Caspar Hauser.

Although some years have elapsed since this young fellow was a nine days' wonder, we presume that his strange history has not yet been forgotten, and that there is still some diversity of opinion on the question whether he was genuine or a rank imposter. The question is now considered settled in England, by a recent publication of Lord Stanhope, Caspar's great friend and patron while he lived. His lordship now admits that he was imposed upon, and gives a strong body of evidence to show that they who believed this young fellow's wonderful story were made egregious fools of. Touching the catastrophe, Lord Stanhope thinks that Caspar Hauser unwittingly killed himself when trying to inflict a slight wound, in order to carry out his romance, revive an interest in his fate, stifle investigation, and procure his being removed from the impending danger of detection.

Moral state of New-Orleans.

"The Police Jury, at its last sitting, reported the number of deaths, during the past year, from *assassination and unknown causes*, at ONE HUNDRED AND THIRTY! Of this number, not one third were made known through the public prints.

Notwithstanding the strong, natural, and praiseworthy antipathy which is felt against introducing European modes of action in upholding the law, it must be confessed they have the advantage over us in maintaining its supremacy. Few murders take place in London and Paris but are quickly traced to their source, and punishment follows crime with rapid certainty. Thus it is, with more elements of mischief contained in their bosoms, the inhabitants of those great cities are infinitely above us in security from personal aggression. Of what use are laws, if they are not enforced, then, is the question which forcibly presents itself."

New-Orleans paper.

O'Connell's Letters.

The 'great Agitator' O'Connell, has written a brief, but eloquent and stirring letter to the people of Great Britain, demonstrating the gross injustice and grinding oppression of the Protestant church towards the Catholics of Ireland. He gives a single fact. In the parish of Kilcrohane, Kerry Co. the population consists of 9,990 Catholics and 77 Protestants. The Protestant priest of this parish besides the income of three or four farms in the parish, has tithes from the people to the amount of £500 per annum! And yet this man during the 12 years of his ministry has not spent 12 days among his parishioners! 'I never saw him,' says O'Connell, 'and the only service he ever did me, was leaving his residence in England to vote against me in Kerry—that's all.' O'Connell goes on to state that he demands a tithe of him of £50 per annum, and because he deems this demand unjust, hands him over to a grasping lawyer and loads him with costs, and then gravely tells him that the religion which stimulates him to such palpable injustice is better than his own.

'I do not believe it, Englishmen,' continues O'Connell, 'I do not believe it! I think my religion better than his; and therefore, I never will pay him one shilling—no, not one farthing. He and his attorney may seize my cattle, my corn, my furniture—they may distrain my tenants—they may sell, carry away, or destroy—I never will pay one penny. It is an unjust demand. I will not pay; I will not resist the law, because like so many other monstrous iniquities, there is law for this also; but I repeat, I never will pay him one farthing—to him, or to his use, not one farthing. Come what come may, I never will pay one single farthing.'

Anti-Slavery Almanac for 1837.

JUST received, at the Depository connected with this office, the *Anti-Slavery Almanac for* 1837, full of interesting and important matter. Price, $4,00 per hundred, 60 cents per dozen, 6 cents single.

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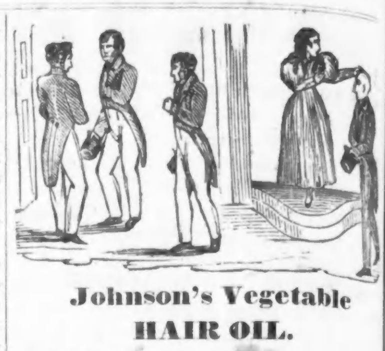

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